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impregnated in other respects with progressive notions, went back in some measure to this mistake. The loss of Oxford was a most serious blow to his cause, yet he took no part in the struggle for the independence of the University, which was fought largely on his behalf.

The end of that struggle was at hand. The royal mandates of July had already crushed open resistance. In November, Courtenay summoned a Convocation of the province of Canterbury to meet at Oxford 'for the suppression of heresy.' The Bishops made a triumphant entry into the conquered city. Wycliffe remained at Lutterworth,¹ but his Oxford disciples came in to make their submission. Bygge consented to be a tool in the hands of the inquisitors. Repyngton, unwilling to sacrifice his career in Church and University to his dislike of the friars and his doubts on Transubstantiation, had recanted a month before, and had been at once restored by the Archbishop to his place as an orthodox teacher in the schools. He now once more publicly abjured his heresies before the Convocation in Oxford. He died a Cardinal, after having as Bishop of Lincoln in the reign of Henry the Fourth persecuted the Lollards with the utmost severity. Such conduct is not admirable, but it was probably honest. Renegades are not necessarily hypocrites. He may have found that the Lollard reforms would be more democratic and more thorough than he liked, and he may have shrunk from defying Church authority when once he found it irrevocably set against his views.⁵

A more remarkable case of submission than those of Bygge and Repyngton was that of John Aston. In June he had bandied words with the Bishops at his trial, and had appealed to the support of the Londoners ; in September he had preached Lollardry at Gloucester, and he was still destined to be one of Wycliffe's most ardent missionaries. He used to travel on foot through England, preaching with the zeal of an apostle. Yet he now made before the Bishops at Oxford a recantation which can only be regarded as designed, like that of Cranmer, to gain time. Being brought up before Convocation, he pleaded ignorance on the test question of the Eucharist.

¹ See Ap.

² Wilkins, 169, 172; *Diet. of Nat. Biog.*
Bepyngton.